action whatsoever, is really nothing else but local motion, which is essentially heterokinesy, that which can never rise of itself, but is caused by some other agent without its subject.

XT. In the eleventh place, the Democritic Atheists reason thus: if the world were made by any antecedent mind or understanding, that is, by a Deity; then there must needs be an idea, platform, and exemplar of the whole world before, it was made; and consequently actual knowledge, both in order of time and nature, before things. But all knowledge is the information of the things themselves known; all conception of the mind is a passion from the things conceived, and their activity upon it; and is therefore junior to them. Wherefore, the worldandthings were before knowledge and the conception of any mind, and no knowledge, mind, or Deity before the world as its cause. This argument is thus proposed by the Atheistic poet:

> * Exemplum porro gignundis rebus et ipsa Notities hominum Di vis unde insita primiun, Quid vellent facere, ut scirent, animoque viderent? Quove modo est unquam vis cognita priricipioruin, Quidnam inter sese permutato ordine possent, Si non ipsa dedit specimen natura ereandi ?

How could the supposed Deity have a pattern or platform in his mind, to frame the world by, and whence should he receive it? How could he have any knowledge of men before they were made, as also what himself should will to do, when there was nothing ? How could he understand the force and possibility of the principles, what they would

* Lucret. lib. v. ver. 182.